US ARMY CHAPLAIN SCHOOL

MEDIUM THEOLOGY AS DEFINED BY RICHARD BEARD, D.D.

A RESEARCH PAPER SUBMITTED TO
THE FACULTY OF US ARMY CHAPLAIN SCHOOL
TO SATISFY A REQUIREMENT FOR
USACHCS GRADUATION

BY
CHAPLAIN (MAJ) DONALD R. MCCONNELL

FORT WADSWORTH, NEW YORK
FEBRUARY 1975

CONTENTS

An Evaluation of Beard's Theology..... 1 - 2

CHAPTER I

I. Introduction..... 1
II. History..... 2
III. God..... 6
IV. Trinity..... 13
V. Man..... 16
VI. Divine Providence..... 17

CHAPTER II

I. The Law of God..... 18
II. Sin..... 19
III. Christ..... 22
IV. Repentance..... 24
V. Faith..... 24
VI. Justification..... 25
VII. Regeneration..... 25

CHAPTER III

I. The Perseveration of Believers..... 26
II. Sanctification..... 26
III. Growth in Grace..... 26
IV. Death..... 27
V. The Intermediate State..... 27
VI. The Resurrection..... 28
VII. The Final Judgement..... 29
VIII. Heaven..... 29
IX. Hell..... 29
X. Eternity of Future Punishment..... 30
XI. Baptism..... 30
XII. The Lord's Supper..... 30
XIII. Church..... 31
XIV. The Christian Ministry..... 32
XV. Predestination..... 32
XVI. The Introduction of Sin..... 33
XVII. Angelology..... 33
XVIII. Demonology..... 34
XIX. The Future of Theology..... 34

Bibliography..... i - ii

AN EVALUATION OF BEARD'S THEOLOGY

As Judge R.C. Ewing has said, "(Beard is) the first really learned scholar and the first critical theological author which the Cumberland Presbyterian church has produced."

Beard's works on theology are considered by many as the crystallization of Cumberland Presbyterian thought and faith.

Beard was a dedicated champion of Medium Theology. It was, he insisted, not a compromise with Calvinism on the one hand and Arminian Theology on the other, but a distinct set of doctrines. The line between the two he kept clearly drawn.

Beard was an outstanding scholar of his day and of the Cumberland Presbyterian Church. He had a well trained, logical, disciplined mind.

The life and works of Beard have exerted great influence upon the thinking of the Cumberland Presbyterian Church and it is safe to assume that this influence will continue for sometime.

In spite or because of his scholarship, Beard occasionally became engrossed with seemingly unimportant questions. Examples may be found in his lectures on angelology, composition of the resurrected body, and baptism.

Not necessairly to Beard's discredit, modern research has disproved some of his theories. The sun as the center of the universe, demonology, the length of man's existence upon earth (Beard said 6000 years) are examples of ideas not commonly held today. Of course, Beard's ideas were expressions of accepted beliefs of his day.

Beard's influence as a teacher and his works on theology have contributed invaluably to the Cumberland Presbyterian Church.

CHAPTER I

I. INTRODUCTION

It is the purpose of this paper to present the subject of Theology in its Scientific, Experimental, and Practical Aspects.

Theology is a Science.

Science, as is understood to be an orderly search for knowledge, constitutes a part of Theology. This may be overrated by some and underrated by others. Science deals with truth. Truth is not relative, but absolute. Truth is always present although it may not have been discovered by man.

Here are the Scientific aspects of Theology. They are five, namely: (1) The existence of God, (2) The existence of Sin, (3) The restoration of man, (4) Theology is mainly derived from the Scriptures, and (5) A knowledge of Theology implies a previous knowledge of mental science. These will not be further discussed at the present but will be noted later in the study of specific doctrines.

Theology is Experimental.

There can be no true religion that is not experimental. "The Christian religion, at least, embodies conviction, conversion, repentance, faith, hope, love -- love of God, and

love to man."[1] These are all experimental, and the Christian religion could not exist without them.

Theology is Practical.

Scriptural Theology is practical in that it develops itself in, holiness of life, devotion to the great interests of the human race, revivals of religion, and combines and harmonizes the two great principles of grace and duty.

II. HISTORY

In order for everyone to know Theology they must have a knowledge of its history and that is the purpose of this paper. This is to be a brief outline of Theology from its first development as a distinct branch of science, up to the present time.

The Jew received his creed from God. It was a very simple creed: "Hear, O Israel, the Lord our God is one Lord." Thus this is the first article of systematic theology, the unity of God.

The apostles received their instructions -- their theology -- directly from the Master. Furthermore, they and their fellow-laborers, the first ministers of the gospel were led by the promised Spirit, "into all of the world." The first ministers of the gospel seemed to make no effort to reduce the doctrines of the gospel to a system. Their labors were more

[1] Richard Beard, Lecture on Theology. (Nashville, Tennessee, 1874) I, p. 20.

of the practical character.

It is sad to say but this period of perfect harmony in the preaching of the gospel of Christ was short lived.

The subject of the character of Christ came up to agitate the Church. There are some remote allusions to this in the Gospel of John. In that it is evident that he feels that it is necessary to open his Gospel with the dogmatic assertion to both the Divinity and humanity of Christ: "In the beginning was the word, and the word was with God, and the word was God." And again, "The word was made flesh, and dwelt among us."

The first branch on this tree of controversy was the Gnostic element, and was very strong in the Church at an early period. The primary feature in the Gnostic philosophy was that matter is inherently corrupt and that the Son of God -- the Logos -- would not associate himself with corrupt matter, when he must himself be corrupted by this association. Thus the Son of God was incapable of entering into any union with a material body; he only clothed himself with a shadowy, sensible form, in order that he might be perceived by sensual men.[2]

The next branch to sprout from this prolific tree of controversy was the Arian Controversy. It was still concerned with the character of Christ. In brief this view refuted the doctrine of the pre-existence of the Divine Logos. If Christ was the Son of God, then he must necessarily be younger than God. The Divine attributes (They did not deny that they were

2. Ibid., p. 28

present) descended into Christ, or were imparted to him at his Baptism, not belonging to him originally.[4]

The next step on this ever ascending ladder of controversy was the Pelagian Controversy which originated in the fifth century. In brief it was the view of Pelagius that the entire human race was not affected by the fall of Adam, and the plan of salvation was that a man who has sinned converts himself; that is he leaves off sinning, and he does this by his own powers. He believes on Christ: that is, he embraces his doctrines. He is now baptised, and, on account of his baptism, all his previous sins are forgiven him, and he is without sin.[3]

In direct opposition to the views of Palagius were the views of Augustin, Bishop of Hippo, in Africa. Augustin taught that man is totally depraved as a result of the sin of Adam. Augustin also advanced a new theory -- that God elected some to eternal life while others were from the beginning lost. Just why God chose to do this is in his knowledge alone, and man cannot know it. He denied that God really wills the salvation of all men, and he justified preaching the gospel to all on the ground that we know not who are elected and who are not.[4]

Next came the Schoolmen. The basis for their controversy was the true relation existing between our Saviour and Mary, his mother -- whether she should be properly denominated,

---

3. Ibid., p. 35.
4. Ibid., p. 37.

"Theotokos," or "Christotokos," the mother of God or the mother of Christ.[5]

This is a specimen of the topics which engaged the attention of these men.

Others may be mentioned, such as the following: The Euchrist, Nature of God, Nature of the Holy Spirit, etc.

The Theology of the Reformation is not as pronounced for its own sake as in the years preceding and following the actual period of the Reformation. However, there is one contribution made to the history of Theology, and that is Luther's doctrine of Consubstantiation, which says:

> Christ is supposed to be spiritually present, in a mysterious manner, in the bread and wine, insomuch that, although they are not changed into the body and blood of Christ thay have of themselves a spiritual efficacy.[6]

this doctrine is still held by the Luthern Church.

Calvin, more that any other developed the doctrine of the Reformation. Here is an outline of his system:

1. God from all eternity determined to save a definite part of mankind, without any regard to foreseen faith or good works. His choice is founded upon his own good pleasure.

2. In due time Christ came into the world, and made an atonement for those, and those only, whom God had predestinated to salvation.

3. Those whom God has predestinated to salvation, and for whom an atonement has been made, are in due time effectually called by the Spirit of God, regenerated, sanctified, and glorified.

---

5. Richard Beard, Miscellaneous Sermons, Reviews and Essays. (Nashville, Tennessee 1875) p. 25.

6. Ibid., p. 12.

4. All the rest of mankind are left to perish in their sins.[7]

The next idea with which we shall concern ourselves is the Medium Theology of the Cumberland Presbyterian Church. It is what it says, midway between Calvinism and Arminian. It is not an attempt to compromise, but is a distinct set of doctrines. There is no need for more to be said at this point since we will be studying the position of the Cumberland Presbyterian Church under the headings of specific doctrines.

III. GOD

The Existence of God.

An acknowledgment of the existence of God is a fundamental principle in all religion. That there is a God, is of course, a primary principle in Christian Theology. There is no place for an argument on the subject, because such an argument would prove worthless. But here are the modes of proof used for the proof of the existence of God.

1. The a priori mode.
2. The a posteriori mode.
3. The proof from general notoriety or belief.
4. The proof from the Scriptures.

The proof of God need not be defended, but by what has been said and with the addition of this statement to the effect that for the person who accepts the authority of the Bible the Scriptures prove beyond the shadow of a doubt that God does exist, will suffice.

---

7. Beard, Lectures on Theology. p. 46.

Spirituality of God.

Since it has been assumed that God does exist, the character of God is next to be discussed. In particular the characteristic of God to be now studied in the Spirituality of God.

"God is Spirit" this is a truth which we nominally receive. All Christians accept it. But do we appreciate it? The Spirituality of God has important practical relations.

Approaching from the negative it can be argued that God is not material. Everything is either material or spiritual. God is not, and cannot be, material for the following reasons.

1. If he were material, he would of necessity be local. All matter is local.

2. If he were material, he would be an object of some of the senses. Matter is an object of sense. But God is not cognizable by the senses. No man has seen his shape, or heard his voice.

3. If he were material, he would be liable to decay and dissolution. These are properties of all matter with which we are aquainted; we infer, therefore, that they are properties of all matter.

4. The other attributes ascribed to God in the Scriptures wholly preclude the idea of his materiality.

5. We have the testimony of our Saviour, explicitly given, on this subject. (John 4:24)

From these and other arguments we can safely conclude that God is Spirit.[8]

---

8. Ibid., pp. 156,157.

God is Active and Independent.

From the Spirituality of God is derived the idea of his activity. The Greek word translated spirit is "pneuma," which signifies originally breath, or air in motion. The Hebrew carries the same idea. If God is Spirit, and we have seen that He is, then He is active.[9]

As a Spirit God is forever active. We do not think of God becoming fatiqued. Because of this fact we can rest assured that none of the activities of God will ever fail. Because He is working ceaselessly to bring them about.

This activity of God is an intrinsic activity or power. He is active from his own power. He needs no motivation, other than his own nature.[10]

God is Eternal.

God is the beginning and the end, and is, himself without either, to this the Scriptures repeatedly give witness. God is without time for He created time. Time is really a relative matter, and God is without it.

God is Omnipresent and Omniscient.

Actually both of these attributes of God are derived from his Spirituality. God is not material. God is Spirit, and by virtue of that fact is omnipresent. We are not, however, to consider the omnipresence of God as an omnipresence to know-

9. Richard Beard, Why Am I a Cumberland Presbyterian. (Nashville, Tennessee 1870) p. 149.
10. Ibid., p. 150.

ledge merely, nor an omnipresence of authority, but a personal omnipresence.[11]

The omniscience of God is implied in his omnipresence. If He is everywhere present, he will naturally know all things.

God is Wise.

Wisdom is the right use or exercise of knowledge; the choice of laudable ends, and of the best means of accomplishing them. The wisdom of God is that grand attribute of his nature by which he knows and orders all things for the good of his creatures.[12]

God is wise in the works of creation. To know this one has only to observe the world around him. The wisdom of God is likewise displayed in the administration of his providence.

It remains only to be said that from the omnipresence and omniscience of God that He is also omnipotent. There is actually no power in this universe without the sanction of almighty God.

God is Just.

Justice may be considered as doing what is right under every circumstance and in every condition in which we may be placed. History records the fact that God is just, and the Christian faith maintains that the justice of God will be exercised even if it is on the level of eternity.

11. Ibid., p. 161.
12. Ibid., p. 165.

In history we see that men (Herod the Great, Pilate, Julian the Apostate, Maximainus Galerius, and the vilest of all Popes, Alexander VI) and nations (Nineveh, Babylon, and Tyre) have suffered for their wickedness.[13] And the same holds true about the good nations being rewarded.

God is Good.

The goodness of God is his benevolence, which leads to active goodness, and his beneficence, in which his active goodness consists.[14]

That God is good is plainly illustrated by this illustration:

> God had given us eyes that we may see things to be seen, and ears that we may hear things to be heard, and noses that we may derive pleasure from sweet smells. He has also given us objects upon which we may exercise these organs. He has given us the organ of taste that we may distinquish between the sweet and the bitter: He has defended the organ of sight, because it is weak, by the eyebrows, eyelids, and eyelashes. The organ of hearing is capable of receiving all sounds; still, it is never filled to excess. He has given us front teeth for cutting, and back teeth for grinding our food. He has located the mouth near the organs of seeing and smelling, that they may assist in distinguishing between what is salutary and what is poisonous. He has placed the offensive parts of the system most remote from these, that they may be less annoying.[15]

God is True.

God is not only true, but God is truth. The truth of God is inferred from the following:

1. From his justice and goodness.

---

13. Richard Beard, Lectures on Theology. p. 217.
14. Ibid., p. 223.
15. Ibid., pp. 225, 226.

2. From the intrinsic excellence of truth itself.

3. From the fact that He can be under no inducement to falsehood.

4. From the fact that he has so formed us that we involuntarily and irresistibly esteem and respect truth, and disesteem and despise falsehood.

5. From the Scriptural arguments.

God is Holy.

Holiness is purity in a moral sense, freedom from sin. In its positive sense, holiness may therefore be considered as a characteristic of the heart and of the life -- of the heart as it is inclined to what is right, and of the life as it is employed in what is right. God is holy, and his holiness may be considered under the following:

1. As a rectitude of his nature. He has constitutional tendencies as well as other intelligent beings. These tendencies are all to what is good.

2. As the uprightness of all his actions. Every thought and every purpose of this great mind, every volition, every act of the Divine Being, is in conformity with what is right. "There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God." (I Sam. 2:2)[16]

God of Love and Mercy.

These are two more of the characteristics of God. The Bible clearly states: "God is Love." That statement shall be taken as true. The time in this paper shall be spent on the characteristics of God's love as follows:

16. Ibid., p. 245.

1. It is everlasting.

2. It is immutable.

3. It is free.

4. It is unparalleled.

5. It is great and unspeakable.

The mercy of God may be considered a midification of the goodness of God. It is goodness exercised towards the wreched, the miserable, and especially towards the unworthy. The mercy of God is exercised towards sinners. It contemplates men as guilty, miserable, and unworthy. If this were not so there would be no need for the mercy of God. The mercy of God is the only hope of our wretched and ruined race-- his mercy dispensed through a mediator. If he is rich in mercy, plenteous in mercy, abundant in mercy, we may suppose that our hope is well founded.[17]

Pity, Compassion, Anger, and Wrath of God.

Pity and compassion are ascribed to God. These are the same affection.

God pities men; exercises compassion towards them in their helpless, degraded and ruined condition. Pity is the tenderest expression of God's mercy.

Anger and wrath are also attributed to God by the Holy Scriptures. The anger of God is not a passion, as it is with men. It is, however, less difficult to say what it is not

17. Ibid., pp. 260-263.

than to say what it is. It can be said that it is a modification of his justice as mercy is a modification of his goodness.[18]

Names of God.

The names of God will simple be listed and defined briefly.

1. Jehovah. The import of this name, from the Hebrew is, to exist.

2. Jah. This is simply a poetic and abbreviated form of Jehovah.

3. Eloah. This is an appellative name, and is generally translated in the plural form, Eloheim. The meaning of this name is power.

4. El. This is not to be considered as a contraction of Eloheim, but it has a kindred import, ie. the mighty one, the almighty.

5. Adona, or Adonai--Lord, or my Lord. This name was used by the Jews when they wished to make especially a submissive or reverent address.

6. Shaddai. This is a plural form, supposed to be from the Hebrew to mean strength, power, omnipotence, all-sufficiency, etc.

7. Eljon. This means high, most high, supreme.

8. Jehovah Tzebaoth, the Lord of Hosts.[19]

IV. TRINITY

The trinity is herein presented as an existing thing. The question to be settled is the nature of the trinity, not the existence.

---

18. Beard, Sermons, Reviews and Essays. pp. 23-28

19. Ibid., pp. 32-36.

Our first question: "Who composes the Trinity?" The answer is: "God the Father, God the Son, God the Holy Spirit."

The history of the arguments that have ensued upon this doctrine will not be reviewed here. A simple statement of the most logical theory will suffice.

> The God-head exists essentially as a Trinity--has so existed from eternity, without generation, without procession or anything which would imply, in the most remote manner, a change in the conditions of the Divine existence, or the essential dependence of one person in the God head upon another.[20]

The Divinity of Christ.

The Deity of Christ, as a Christian doctrine, is an offshoot of the doctrine of the Trinity. The subject is one of paramount importance; it involves the foundation of our holy religion. Without the acknowledgment of the Deity of Christ we are not Christians. Here are the arguments, employed by Christianity for the Divinity of Christ.

1. Revelation. Human reason could not have produced it.

2. By saying that Christ is divine we mean that the Saviour is truly and essentially God, possessing, in an underived manner, all the attributes, properties, and qualities of the God-head--that he is, in the simplest and purest sense divine.

3.This doctrine of the Divinity of Christ constitutes the basis for our personsl Christian hopes; at least, it is so regarded by Trinitarians. All these hopes center in the

---

20. Ibid., p. 42.

sacrifice of the cross, and the Divinity of the Saviour is what gives value to that sacrifice.[21]

4. The Divinity of Christ is taught in the New Testament.

The Humanity of Christ.

In a study of the character of Christ, not only his Divine nature must be studied, but also his humanity, for truly he was, "very God and very man." Here is the language of our Confession of Faith of the Cumberland Presbyterian Church:

> The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Spirit, in the womb of the Virgin Mary, of her substance; so that two whole, perfect, and distinct natures--the God-head and the manhood--were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man.[22]

Furthermore, it goes without saying that any Christian will find plenty of proof for the humanity as well as the divinity of Christ in the Scriptures.

Appellations given to our Saviour in the Scriptures.

As in the case of our study of the names of God, we are simply listing and defining some of the names applied to Christ.

1. Jesus. The term means a Deliverer, or a Saviour.

2. Christ, or the Messiah, meaning the annointed.

---

21. Beard, Lectures on Theology. pp. 336, 337.

22. Ibid., p. 383.

3. Immanuel, meaning, "God with us."

4. Son of man. This title is suggestive of his humanity.

5. Son of God. This title is suggestive of his Divinity. Of all the names given to Jesus by the Scriptures, the last and most important, is "The Son of God."

The Holy Spirit.

The object of this paper on this subject is twofold: first, to set forth the Personality; secondly, the Divinity of the Holy Spirit.

First, the Personality. The Scriptures attribute all the attributes and actions of a personal agent to the Holy Spirit. He is a person.

Secondly, he is the spirit of the living God dwelling in the hearts of men everywhere. He is God in us, the third person of the God-head. The divine person of God in the world.

V. MAN

We have been considering the Creator up to this point now we want to consider the creature. And by doing so this brings us to the first definition of man, namely:

1. He is a creature of God. In the same sense that He created other things, He also created man.

2. There is to be observed a beautiful graduation in the creation. This is not evolution, it is the pleasure of God.

3. God created man in his own image.

4. Man was created morally perfect.

5. Man in his primitive state possessed all of the

capacities and endownments which he now possesses and no more

6. When man was made he attested to something like a maturity of knowledge at once.

7. When man was made he was placed in circumstances as desirable as they could have been.

8. When man was made, he was placed in a state of trial.[23]

VI. DIVINE PROVIDENCE

Under this topic of divine providence there are some questions that naturally arise. Here they are:

1. May we suppose, from the character of God, such a providence possible? We have seen already that He is omnipotent, omnipresent, and omniscient. These attributes render him capable of a providence to any conceivable extent.

2. From the nature of the work, may we suppose it capable of being performed? Creatures can certainly be preserved, and governed, and their actions can be overruled. Cannot God, who created; preserve, and govern, and direct?

3. From the benevolence of God, are we to consider the exercise of a providence probable? Yes, we may certainly infer that since God is infinitely benevolent, he will exercise a providence over his creatures, preserving and governing them, and overruling all their actions.

4. Are we to regard the providence of God as general or particular; or, rather, is it to be considered as particular as well as general? The latter is consistent with our understanding of God.[24]

We can close this study with the knowledge that God does exercise his divine providence for our own good.

---

23. Ibid., pp. 420-429.

24. Ibid., pp. 430-435.

CHAPTER II

I. THE LAW OF GOD.

A law is a rule by which something is done. There are rules to cover every phase of life. However in this discussion we will confine our remarks to the "Moral Law," or the law of God.

The term "law" and the expression "the law of God," together with similar expressions, are used in the Scriptures in various senses. We shall note a few.

1. It is used in a general sense. "By the deeds of the law there shall no flesh be justified in his sight." This is a prime illustration of the "law" used in a very general sense. (In the original the definite article does not appear, and should, therefore read, "By works of law").

2. Sometimes the whole Pentateuch is denominated the law. When our Saviour speaks of the "law and the prophets," he is refering to the Pentateuch.

3. Our Saviour intended to teach, in the following passage, that every principle set forth in the Hebrew economy was embodied in the Decalogue: --"A lawyer asked him a question tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

After these remarks we should note the following:

1. The law was at first written upon the heart of man. It was afterwards communicated to Moses written upon the tables of stone. It is now ours to show clearly to us our duty.[25]

---

25. Ibid., pp. 1-39.

2. The law is exceedingly broad, it covers every detail every phase of life.

3. Obedience to the law would raise us up to fellowship with God, and to a holy fellowship with one another.

4. In the Millennium there will be a general restoration of the principles of the law to the hearts of men. Then there will be love to God, and among men peace and mutal good will.

II. SIN

Since in a very limited way we have studied, or at least surveyed the law of God, it is the next logical step to study about sin.

The Confession of Faith of the Cumberland Presbyterian Church says that, "Sin is any want of conformity unto, or transgression of, the law of God." This is the definition that you are to keep in mind.

In setting forth the nature of sin it is necessary to study the words appearing in the New Testament, and translated, "Sin." There are four such terms, namely:

1. "Amartia." This term signifies an error, a mistake, a failure to accomplish something which we intended to accomplish.

2. "Paraptoma." This term is used to mean a false step, an error, a fault arising from ignorance or inadvertence.

3. "Parabasis." This term is generally rendered in the New Testament as "transgression." It signifies a going aside, a deviation, an overstepping, and an extravagance, a digression.

4. "Anomia." This term is used to mean the failure to

to conform to a law.

Sin and Fall of Our First Parents.

This is to be a more practical study of sin. To begin with we will have to study the head of our race. Man was created intelligent beings. He was capable of fulfilling those required relationships to God. But something happened and it is obvious that man is not today capable as he was once.

The question arises, "What was there in the fruit of the tree of knowledge, that it should have been forbidden?" The only real answer is, "nothing." It was not the fruit as such, it was the act of disobedience. It was upon this act of disobedience that God suspended the destiny of man.

Another question in connection with the sin of our first parents is, "Why did the sin and fall of Adam involve the sin and fall of his posterity?" This question is one that must go unanswered through the ages. We do not know why, but that he did is evident. This is one of the matters left entirely in the hands of God.

Let us now analyze the sin of our first parents. In this sin we find--

1. Unbelief. This is indicated by a readiness to hear and believe the tempter, by a want of confidence in God.

2. Pride. They had been promised death, but the tempter said, "Ye shall not surely die." but "ye shall be as gods, knowing good and evil." Pride was the fatal factor.

3. Selfishness. For the gratification of the appetite they disobeyed God.

4. Covetousness. They wanted more than they already had.

5. Ingratitude. They were made in the image of God given every thing they could possible want and yet, they broke his commandments.

6. Active Rebellion. This needs no enlargeing upon to mention it is enough.

The next question, still in connection with the fall of our first parents is what did they lose in the fall?

1. Innocence. When the fruit of the forbidden tree was eaten, the first recorded result was the opening of the eyes of the unfortunate transgressors.

2. Freedom. The freedom and boldness with which he had been accustomed to meet his God.

3. His self-respect. When God questions him, he tries to blame the woman whom God had given.

4. His image and likeness of God. The first man born after Adam was a murderer, this suggests something about the lost image.

5. His home in Paradise. They were sent out of Eden.

6. He lost by the fall his previous station, employment, happiness, and the desirableness of his universal condition.

Adam was the representative of the whole human race, and it may be inferred that what Adam lost, the entire race lost.

Depravity of Man.

Having already said that the entire human race through Adam lost something of its original image, we shall discuss the doctrine of Depravity.

First, human depravity consists in a state of heart which leads us into opposition to that which is required by

the law of God.

Secondly, this state of heart leads us, by nature, into a state of sinfulness. That is that there is within every person the desire to commit sin.

Thirdly, we find that these tendencies result in the very same actions that our first parents committed.

We do not think that man is totally depraved. But there is in the nature of man the tendency to become more and more depraved with the years. By this we simply mean that a man is worse at fifty than at fifteen.

III. CHRIST

Christ is the second "Adam" or mediator. If through the first Adam there came sin and death, then through Christ the second Adam there came forgiveness for sin, and life.

In the early part of this paper we something about the divinity of Christ so that will not now be argued.

It is necessary to see something of the character that this mediator must possess.

1. He must be holy. Adam was created a holy being.

2. He must be subject to the law which Adam had broken.

3. He must have been a man.

4. He had to be above the law which Adam transgressed.

5. He had to have, combined in his nature, the natures of both the interested parties, that is God and man.

The offices of the Mediator must also be studied.

1. Prophet. To teach.

2. Priest. The business of a priest is to offer sacrifices and to intercede, the mediator had to do both.

3. King. The business of a king is to govern his subjects, to restrain and, if necessary and he is able, to subdue their enemies. This is one of the offices that Christ fulfilled.

We see thus a development of the infinite wisdom and goodness of God. When the first man Adam, by his unfortunate fall, had involved his posterity in sin and ruin, resources were found in the person of the second Adam ample for the restoration of the race. Out of the wreck and ruin of that race he has, in fact, raised up a people to himself,-- a great spiritual family,-- whp shall be forever to the praise of the glory of God.[26]

The Atonement.

We shall consider the work of Christ, mainly his atonement. The word atonement is used in two different senses,-- in its original or etymological, and in its popular or theological sense. The word means, agreement or reconciliation.

The various doctrines of the atonement will not be discussed. The doctrine presented in this paper is that of the sacrifice of Christ. There was sin. There was the need for forgiveness or redemption. Christ came, and by offering himself fulfilled all of these needs. This doctrine is widely known as the sacrifical atonement.

It should likewise be noted that the purpose of this paper is to maintain the point that the sacrifice of Christ

26. Ibid., p. 167.

was for all mankind and not for a point only.

The Doctrine of Divine Influence, which covers some 50 to 60 pages in the lectures can be summed up in these words, the salvation of man is God's work. It is He that takes the initiative. Thue it is the the minister's responsibility to preach the Gospel of Christ, and to depend upon the Divine Influence to do the will of God.

IV. REPENTANCE

The meaning of the original on this word is, reconsideration, reflection upon the past with disapprobation and regret, reconsideration of the past with a purpose of change or amendment, a change of mind, purpose or intention,from what is considered wrong to what is considered right. The leading idea and the one most often used in the New Testament carries the idea of regret.

Repentance is necessary to salvation, before a man can be saved he must realize that he is a sinner, and he must be sorry for his actions. With out this he cannot be saved.

V. FAITH

From both the Old and the New Testament the words translated faith or trust, or belief signify an active trust. Thus we may infer that confidence or trust, in some sense or the other is what we are to understand by the exercise of faith. So when a sinner is required to believe in the Lord Jesus Christ in order to his salvation, he is required to

the head of "Effectual Calling." It is presented in the following language:

> "All those whom God calls, and who obey the call, and those only, he is pleased, by his word and Spirit, to bring out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understanding the things of God; taking away their hearts of stone, and giving them a heart of flesh; renewing their wills, and, by his almighty power, determining them to that which is good; and effectually drawing them to Jesus Christ, yet so as they come most freely, being made willing by his grace."[27]

It is possible to sum up in these words. Regeneration is a change of heart (or what the seat of the person is) wrought in the individual subject by the Spirit of God.

---

27. Beard, Why Am I a Cumberland Presbyterian. p. 42.

CHAPTER III

I. PERSEVERANCE OF BELIEVERS

On this doctrine the Confession of Faith of the Cumberland Presbyterian Church says:

> Those whom God hath justified and sanctified he will also glorify; consequently, the truly regenerated soul will never totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end and be eternally saved.[28]

In the medium system of theology we maintain that the choice is with God not man. If God is able to save, is He not also able to keep? Medium Theology maintains that the truly regenerated person will not choose to disobey God and run the risk of falling away.

II. SANCTIFICATION

The Scriptures are a means of sanctification when, through study, they improve our lives. Another means of sanctification is the soul. The process of sanctification ends at death.

III. GROWTH IN GRACE

The development of the new life is gradual -- there is growth in grace. Grace is defined as mercy, unmerited kindness. Growth in grace means:

1. An increase of knowledge.
2. An increase of faith.
3. An increase of love to God.

---

28. Ibid., p. 57.

4. An increase of love to man.
5. An increase of the spirit of consecration to serving God.
6. An increase of the spirit of watchfulness and prayer.
7. An increase interest in the word and worship of God, and in all the institution of Christianity.

There are several means to growing in grace. They may be listed as the word of God; the Gospel preached; prayer; self-examination; and exercise in doing good. Growth in grace is a necessity. Without growth decay sets in. A soul growing in grace fulfills the law of existence. Our own happiness is insured when we are growing. We are not useful unless we are growing. Finally, according to Beard, our position in heaven will depend upon the progress made on earth.

IV. DEATH

Death is to be regarded as a penality. What is death? It is universal, inevitable. Death comes upon all men in every stage of life. Death ends the activities or experimentation of man. Death ends the troubles, sorrows, and afflictions of men. But it also ends the hopes and the joys of men. The Scriptures present death as something to be feared: gloomy, dark, unhappy.

V. THE INTERMEDIATE STATE

The intermediate state is the state of the soul between death and the resurrection.

Though seperated from the body, the soul exists with all its essential attributes and properties. This is suggested from the following:

1. The soul's spirituality.
2. From the account of the creation of man.
3. The properties of the soul and the body are different and distinct.
4. The Scriptures teach that the soul exists.

At death believers, and all those fitted for heaven, are immediately transferred there, where they remain until the resurrection. Unbelievers are immediately transferred to hell. But neither the happiness of heaven nor the misery of hell will be complete as it will be after the resurrection of the body.

VI. THE RESURRECTION

This doctrine of resurrection has scriptural proof in the Old Testament: Daniel 12:2; Isaiah 26:19; Job 19:25-27. Authority for it is found in the New Testament in John 5:28-29; Luke 14:14; and Acts 4:2.

The resurrection of the human body is represented in the Scriptures as having an immediate connection with the resurrection of Christ. We do not know the composition of the resurrected body; but we infer the identity, to some extent at least, of the body which shall be resurrected with the body which dies. Men will be able to recognize each other in the future world.

This is the scriptural account of the resurrected body:

1. It will be incorruptible.
2. It will be glorious.
3. It will be endowed with great strength.
4. It will be a spiritual body.
5. It will be an immortal body.
6. We do not know about the resurrected bodies of the unbelievers.

VII. THE FINAL JUDGEMENT

The judgement will follow the resurrection. Christ will be the judge. The judgement will come unexpectedly and with great splendor. It will be the wicked who have been eternally seperated from the righteous.

Men and fallen angels will be judged. There will be two sentences for those judged; the righteous will go into the kingdom prepared for them, while the wicked will be sent into everlasting fire prepared for the devil and his angels.

> "Everything connected with the day of judgement, as the subject is revealed to us, is calculated to impress us with a sense of the necessity of an earnest and thorough preparation for its trials. The ordeal will be severe.[29]

VIII. HEAVEN

Heaven is a place as well as a condition of the mind. The Scriptures authorize the belief that it will be a place of great happiness. These constitute the happiness of heaven:

1. A rest from labor.
2. Freedom from mental and physical suffering.
3. Freedom from the fear of death.
4. Freedom from persecution.
5. Freedom from sin.
6. The immesiate enjoyment of God.
7. The society of sainted friends and kindred.
8. The constant and perpetual increase of holiness, happiness and glory.

IX. HELL

Hell is a place of misery. In the Scriptures it is represented as the habitation and punishment of wicked men.

The torment and misery of hell will consist in a deep

---

29. Beard, Lectures on Theology. p. 108.

sense of guilt; banishment from the presence of God; the loss of all hope; and the exclusion from the society of virtuous friends.

X. ETERNITY OF FUTURE PUNISHMENT

Orthodox Christians believe that punishment is eternal. The Scriptures teach that pardon for sin is a prerequisite to acceptance by God and happiness in heaven. But there are certain cases where pardon is beyond hope.

XI. BAPTISM

Baptism is a symbol of spiritual purification. It has no spiritual efficacy. It is not essential to salvation. And the method of baptism is indifferent. (Sprinkling or pouring is the most scriptural and practical mode of baptism).

In regard to infant baptism, infants were intitled to Church membership in the early Church and are entitled to it now. If they are entitled to membership, they are also entitled to baptism. Children of believers are entitled to baptism.

XII. THE LORD'S SUPPER

The Lord's Supper is a symbolical service. The symbols are the bread and the wine. The following are the purposes of the Lord's Supper.

1. To promote our growth in grace.
2. As a memorial of our Saviour.
3. As a testimony.
4. As a confession.
5. As a bond among all Christians.

A list of the qualifications of communicants would include that they be--

1. Members of some branch of the visible church.
2. A person who has made a credible profession of experimental religion.
3. A person free from the indulgence of any sin known to himself.
4. Not a person who is under church censure.

The internal qualifications for communicants are as follows:

1. Deep contrition for past sins.
2. A spirit of gratitude.
3. A spirit of humility.
4. A spirit of renewed consecration to God.
5. A spirit of brotherly love.
6. A spirit of universal good-will to our fellowmen.

XIII. CHURCH

The term "Church" applies to a collection of persons who profess to be Christians. The Church is visible and invisible. The true visible Church consists of all those who make a credible profession of religion, and have received the ordinance of baptism.

> "We need not be surprised at imperfection in the Church, when there is so much that is not merely defective, but positively and deeply corrupt, in the world...With all its imperfections, however, the Church is far better than the world...Its testimony has embodied more truth, and its practical life more order, than we can find elsewhere...."[30]

The Government of the Church.

Presbyterianism, or a government by elders, seems to be most frequently suggested by the Scriptures. An elder is an officer, and should be wise and mature in his judgements.

---

30. Ibid., pp.289-290.

"Presbytery" means a collection of older men, or elders.

The Mission of the Visible Church.

These should be the objectives of the church organization:

1. Its own perfection.
2. To serve as a depository of the sacred Scriptures.
3. To keep up and perpetuate a Christian ministry in the world.
4. To administer the sacrements.
5. To educate the children.

XIV. THE CHRISTIAN MINISTRY

Ministers are ex officio elders in God's house. But they are more than elders. They are pastors, teachers, ambassadors for Christ. "Wherever a minister stands, he is a public spectacle; whatever he does must be above suspicion in relation to the acts themselves and their motives."[31]

The call to the ministry should be providential, spiritual and special. The church should seek out capable men for the ministry.

What will happen to a man who doesn't answer the call?

1. He will not lose his soul.
2. He will lose the present rewards of religion.
3. He will deprive himself of a higher obedience in heaven.

XV. PREDESTINATION

Predestination is not a Cumberland Presbyterian doctrine, therefore it will receive very little treatment here. Some Scriptures which conflict with this doctrine are Exodus 34:6,7; Psalms 145:8,9; II Peter 3:9; John 3:16; Ezekial 33:11;

31. Ibid., p. 347.

and Hosea 11:8,9.

God's foreknowledge (or infinite knowledge) involves no such necessary results as a decree of predestination. One does not imply the other.

XVI. THE INTRODUCTION OF SIN

In the beginning man was in a state of indifference to sin or holiness. Man possessed those elements in his constitution, which though good in themselves, and when kept in subordination; nevertheless, when permitted to control, led to his ruin.

> "...the capability of sinning, and the liability to sin, seems to have been inherent in the very nature of man and the angels of God. Furthermore, God could not have prevented such a development of nature without inflicting violence upon nature itself. Such an infliction of such an agency would have been the distruction of all moral government in the universe.[32]

XVII. ANGELOLGY

Good Angels.

The term "angel" means messenger. The doctrine of angels is a doctrine of revelation. In the Old Testament these beings have various names: angels, God, and Jehovah. Angels are represented in the Scriptures as beings of great importance.

Angel exist in great numbers. They are mighty in strength. They possess great activity, excell in knowledge, and those who kept their first estate are holy.

Angels activities are these:

1. Personal services rendered to God.

---

32. Ewing, R.C. Historical Memoirs (Nashville, Tennessee 1874). p. 52.

2. They ministered to Jesus.
3. To be guardians and patrons of nations.
4. To be guardians of good men.
5. To be guardians of children.

Fallen Angels.

The chief of the fallen angels has various names, some of which are Satan, the devil, and Apollun.

Scriptures support the existence of a Spirit of Evil. In the Scriptures the character and operations of Satan are developed gradually.

Satan's personal work is temptation, destruction, deception, and to inflict disease. He is represented as having angels and a kingdom.

XVIII. DEMONOLOGY

In the New Testament demoniacs are said to be possessed by devils. There are three explainations for demoniacs:

1. The bibical accounts are myths or are symbolic.
2. The so called demoniacs were really afflicted with disease.
3. Beard's conclusion: the demoniacs were literally possessed by devils.

XIX. THE FUTURE OF THEOLOGY

All nature is progressive. Even God's revelation to man was made progressively and gradually. There has been a progressive development in the science of interpretation, and consequently, in the science of theology.

Theologians of the past did not discover all the truth. But the truth remains the same for all time.

> "The science of theology is the science of God and his works. The subject is inexhaustible. It is an ocean. With all our efforts here, we cannot go beyond the shallows..."[33]

The only basis for future union of all christ's people is a knowledge of the truth. It is necessary, therefore, to seek more knowledge and more truth. If we advance theologically, it will be by a more accurate use of the material we already have...the word and providences of God.

---

33. Beard, Lectures on Theology. p. 572.

BIBLIOGRAPHY

A. BOOKS

Beard, Richard, Lectures on Theology. 3 vols. Board of Publication of the Cumberland Presbyterian Church, 1870-1874.

Beard, Richard, Why Am I a Cumberland Presbyterian. Nashville: Board of Publication of the Cumberland Presbyterian Church, 1870.

Beard, Richard, Miscellaneous Sermons, Reviews and Essays. Nashville: Cumberland Presbyterian Publishing House, 1875.

Beard, Richard, Biographical Sketches. Nashville: Southern Methodist Publishing House, 1867.

Bone, Winstead P., A History of Cumberland University. Lebanon: W.P. Bone, 1935.

Chrisman, E.B., Our Old Man. St. Louis: Perrin and Smith, Steam Book and Job Printers, 1877.

Ewing, R.C., Historical Memoirs. Nashville: Cumberland Presbyterian Board of Publication, 1874.

B. ARTICLES IN THE THEOLOGICAL MEDIUM BY RICHARD BEARD

"Characteristics of the Present Age." I and II: 18-22, 1845-47.
"Theology a Science." I and II: 99-105, 134-142, 1845-47.
"Sermon on the Gospel Ministry." I and II: 281-291, 1845-47.
"Doctrine on the Trinity." VII: 1-13, 1852.
"The Mind." VII: 128-143, 1852.
"Life and Works of Dr. Gardner." I: 1-22, 1854.
"The Study of the Hebrew Scriptures." I: 65-68, 1854.
"A Practical Theology." I: 232-247, 1854.
"Theology in Its Scientific, Experimental and Practical Aspects." I: 433-449, 1854.
"The Preacher." II: 324-330, 1860.
"The Necessity of a Knowledge of Ecclesiastical History to Young Men Preparing for the Ministry." I: 1-17, 1870.
"Position and Duties of the Cumberland Presbyterian Church." I: 257-275, 1870.
"The Cumberland Presbyterian Church During the Last Half Century." I: 486-505, 1870.

"The Unpardonable Sin." III: 98-144, 1872.
"Commentary on the Gospel According to Matthew." III: 129-151, 1872.
"Foreknowledge and Predestination." VIII: 296-323, 1877.
"Scriptural Doctrine of Sin." IX: 385-409, 1878.
"Fifty Years a Teacher." X: 1-27, 1879.
"Augustine and Augustinianism." Quarterly Review, I: 257-279, 1880.